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the children of the kingdom, "the publicans and the harlots"—a lesser breed, a lower race—"go into the kingdom of God before you."

ALFRED FAWKES.

RUGBY, ENGLAND.

THE RELIGIOUS EDUCATION OF AN AMERICAN CITIZEN. FRANCIS GREENWOOD PEABODY. The Macmillan Co. 1917. Pp. xii, 214. \$1.25.

Professor Peabody sets out with asking some questions which have at present more than usual importance: "What are the special obstacles which American civilization offers to religious progress? What are the traits of the American character on which teachers of religion may most confidently depend?" The Papers which constitute the book, "occasional for the most part in their origin and fragmentary in their form," are offered not as an answer to these and kindred questions, but as "exploratory excursions" into the field. This modest description is more than justified. The book has more unity than is here claimed. It is permeated throughout by Professor Peabody's experienced insight, sound judgment, clearness and grace of style, and his loving appreciation of the person and work of Jesus Christ. An illuminative instance of this is his treatment of the interview of Jesus with the Roman centurion (p. 112), and of the light it casts on the nature and worth of discipline, so much needed in American life. His analysis of the American character is discriminating and just (p. 93 f.); especially in his insistence on two foci for it—commercialism and idealism—rather than either of these as a centre, as many superficial observers have reported.

The book accomplishes its aim. It is not a treatise on Americanism, education, or religion; but it flashes interpretative light on all three, and adds another to the valuable series in which Professor Peabody has shown the union of piety and intelligence.

FREDERIC PALMER.

HARVARD UNIVERSITY.

STUDIES IN THE PROBLEM OF SOVEREIGNTY. HAROLD J. LASKI. Yale University Press. 1917. Pp. 297. \$2.50.

Mr. Laski's book will, we venture to predict, command two classes of readers; for it is a contribution not only to political thought but also to the history of events of wide interest. Written with the object of discussing the theory of the State, it contains really valuable

description of the Disruption in Scotland, of the Oxford Movement, and of the establishment of the Roman hierarchy in England. For the author, following in the steps of the late Professor Maitland and his disciple, Dr. Figgis, whose theological outlook differs widely from his master's, recognizes that the Christian Church was one of the greatest nurseries of political theory. The modern conception of the State is, in fact, the outcome of the mediæval idea of the Church. And more than this, the problems of the State have in our own time been first brought into the light of day in the form of ecclesiastical questions imperatively demanding solution. The principles maintained so strenuously by Guelf and Ghibelline in Italy respectively, the dreams of Dante, the views of Marsilius of Padua, cast their shadows on modern history; and the voices of Gregory VII and Boniface VIII find their echoes not only in the Church but in the State of today.

Perhaps it is to be regretted that Mr. Laski has reprinted a lecture he delivered as an introduction to his thesis. It has all the merits and the faults of its original purpose. That is to say, it was evidently a most interesting lecture, and for this very reason has a certain lack of the literary style which adorns the rest of the volume. If, therefore, the reader should hastily judge by the opening remarks that the book is not likely to interest him and is disposed to lay it aside, he will be a serious loser, as there is hardly a page which will not repay careful perusal.

The chapter on the Sovereignty of the State is, however, in our judgment the least satisfactory, because it deals rather with abstractions than realities. With Mr. Laski's general contention we cordially agree, that a dangerous fallacy is contained in the dictum, "Everywhere the One comes before the Many. All Manyness has its origin in the Oneness and to Oneness it returns. Therefore all order consists in the subordination of Plurality to Unity." At the same time there are occasions when the State has the right imperatively to demand a unity which it has no time to secure by persuasion. Undoubtedly, when the individual is able to say, "I shall fight for England because I genuinely accept the rightness of its cause, not because when the call comes I must unheedingly, and, therefore unintelligently, obey it," "the State," again to quote Mr. Laski's words, "will be stronger which binds its members by the strength of a moral purpose validated" — whatever may be the exact meaning of the last words.

But such a state is no more than an abstraction; whereas the countries to which all of us belong are actualities, and when their very

existence is threatened, whether they are republics like the United States, or constitutional or centralized monarchies like England or Germany, the State has not time to exercise a reasonable persuasion but must call upon every individual to act, and if, when so called on, he wishes to pause and examine the rights and wrongs of the case before he obeys, he does so at his own personal risk. There are times when the State must commandeer the individual or perish; and when they occur, one becomes somewhat impatient of theoretical rights and disquisitions on the proper ideals of the actions of a citizen.

When, however, we come to the past viewed in the cold light of history, we are able to judge more impartially the value of Mr. Laski's conclusions. Religion is the one force which really contests the claim of the State to absolute obedience; and there are times in which the issue is a straight one — when the individual has to choose between obeying God or man, the latter being represented by the State armed with visible power to coerce in case of disobedience. At times, of course, as at present in the case of those who have a conscientious objection to war, the individual is concerned; but Mr. Laski prefers to discuss the issue when religion is represented by the Church. Now the State, however high its claims, can never be a *societas perfecta* in the same sense as the Church. Even should it claim to exist by divine right, its ultimate end is human convenience, and as such it is liable to be modified or even destroyed. But that which deals with man's eternal welfare cannot submit to be tested by the same measure. It is an expression of the divine will and its claims are imperative. Hence from time to time the mutable State is bound to come in conflict with the unchangeable Church.

The first example of this is the famous Disruption in Scotland in 1843. When that country accepted the Reformation, it by no means rejected the Church. The Presbyterian government then set up was considered not as a compromise but as a new *societas perfecta* substituted for the old. The question arose in its acute form on the question of patronage as opposed to the choice of the congregation; and in the chapter devoted to it we have a masterly survey of the arguments for and against the claim of the Scottish Church for absolute independence of the State in things spiritual. The result is well known. Dr. Chalmers and his friends refused to submit to the judgment of the temporal courts, and, having counted the cost, nobly paid the penalty. They left the General Assembly, resigned their positions and emoluments, and, after facing the very real danger of utter poverty, founded the Free Church of Scotland. No one

can deny that such a defiance of the State was legitimate and in the same spirit as that shown by the early Christians towards the Roman Empire — obedience to all lawful commands of the State and resistance for conscience' sake combined with a readiness to pay the utmost penalty, without unmanly whines to be saved from it by a sympathetic public.

The Tractarians in the Oxford Movement were animated by a similar spirit. Macaulay had complained that the Disruptionists of the North had not sufficiently imbibed Whig principles; but this could not be urged against the average Churchman of the South. Superior in social prestige and wealth, the priests in high places in England were as a rule less conscious of the independence of their spiritual position than the presbyters of Scotland. They were, in fact, more ready to pay the price for their privileges by acknowledging the Whig doctrine that the function of the Church is to act the part of the servant of the State. As a reward they were treated with a contempt which culminated in the legislation which, in the case of the Irish bishoprics, ignored the last claims of ecclesiastical liberty to control the Church. Against this came the indignant protest of Keble, which kindled the latent Catholicism of the English clergy; with the result of the secession to Rome by Newman and his more enthusiastic admirers. The sequel is found in Mr. Laski's fourth chapter on "The Political Theory of the Catholic Revival," the main theme of which is the opposition of Lord John Russell, in whom the Whiggery of the Revolution was incarnate, to the Roman Catholic hierarchy set up in England under Cardinal Wiseman. This raised the whole question of the dual obligation of every Roman Catholic to obey the Pope and the King, and some of the best intellects of the time were engaged in the discussion. Of course the issue was the total discomfiture of Russell; nor have English Roman Catholics proved in any way inferior in loyalty to the mass of their countrymen.

In his last chapter Mr. Laski discusses the political theories of Le Maistre, the ultra Catholic, and Bismarck, the Protestant absolutist, and shows where they come to a certain agreement. From the survey of his wide field the author concludes in praise of federalism. "We begin to see the State as akin to the mediæval Empire, which was above all a community of communities." The analogy is not altogether happy, because the Empire was never a fact except on the rare occasions when it was centralized, nor was it a soil in which the tree of liberty was able to take deep roots. It is, however, with pleasure that we quote Mr. Laski's opening words: "This volume is

the first of a series of studies in which I hope to discuss the various aspects of the theory of the State." He has great problems before him, many of which are in the womb of the future. For centuries the Church has asserted its independence on purely ecclesiastical grounds—patronage in Scotland, ritual in England, the rights of the Pope in Rome. Will it ever stand for great and fundamental principles of righteousness? If it does, all previous strifes between Church and State, from Gregory VII to Pius X, will be dwarfed into insignificance. What about the other great communities—trade-unions and the like? But these things are on the knees of the gods; and we can leave the discussion of them with some confidence to Mr. Laski's future labors.

F. J. FOAKES-JACKSON.

UNION THEOLOGICAL SEMINARY.

RELIGION AND SCIENCE. A Philosophical Essay. JOHN THEODORE MERZ.  
William Blackwood & Sons. 1915. Pp. xi, 192.

It would be strange indeed if the distinguished author of *A History of European Thought in the Nineteenth Century* had not, in the course of his sympathetic study of the thoughts of others, been led to philosophical conclusions of his own. And it is only natural that one who has proved himself equally at home in the sciences, in philosophy, in sociology, and in theology, should focus his own reflections more particularly upon the problem of the relation of science and religion—a problem of which one may fairly say that, in one form or another, it has exercised every considerable modern thinker from the time of Descartes to the present day. Every one who is conscious of the debt we all owe to Dr. Merz for his *History* must welcome with sympathetic interest his contribution to the solution of this central problem of modern civilization. Dr. Merz's essay is written in simple, clear language, and distinguished by a serenity of outlook which bespeaks mastery of his subject and years of mature reflection. His manner of approach to the problem is, I think, unusual in discussions of this sort, and the effect is distinctly original. Dr. Merz describes his point of view as "psychological" and "introspective." It is very closely akin to what Avenarius calls the standpoint of "pure experience." Dr. Merz himself connects it, on the one hand, with Descartes' *Cogito ergo sum*, with Hume, and with the British Empiricists generally, and, on the other hand, with James's "stream of consciousness," that is, with the concept of primitive experience as a changing, flowing mass or continuum of sensations,